

THE
JESUITES POLICY

T O
Suppres Monarchy,

Proving out of their own WRITINGS

THAT THE

Protestant Religion

I S

A SURE FOUNDATION

A N D

PRINCIPLE

O F

A True Christian.

Written by a Person of Honor.

L O N D O N,

Printed for *William Cademan*, at the *Pope's Head* in the Lower Walls
of the *New-Exchange*, 1678.

To all Supreme Powers, by what Titles soever Dignified, or Distinguished, *i. e.* To Emperors, Kings, Sovereign Princes, Re-publicks, &c.

TO You (Gods Vice-gerents on Earth, over all Persons, whether Ecclesiastical or Temporal, next under God within Your own respective Dominions Supreme Governors,) I conceive fittest to Dedicate, and Direct the ensuing Papers; to You (Most Illustrious,) they address themselves, as to persons most concern'd in the Subject they treat about; whereby is endeavored the Vindication of Gods Honor, wherein as his Vice-gerents You are highly concern'd; also Your own Supreme Powers and Authorities, which in former Ages, (and yet still in the Doctrinal part,) have been often Invaded by the Bishop of Rome, and their Abettors; amongst whom the Jesuites have been still in the Front, as the principal Champions against You; and for those Bishops from whom all Anti-Monarchical Principles have proceeded under the veil and cover of other Religions, — as Quakers, Anabaptists, Independents, &c. which several Sects have been Abetted by several of the Roman Clergy, (thereunto Authorized and commanded by the Bishops of Rome,) to prevent a Reformation amongst themselves (always a terror to them,) and the better to divide the Reformed Churches over the World, according to that Maxim, Divide & Impera, — whereby they have not a little impeded the Christian Profession, in the Inlargement of the Kingdom of Christ, and thereby given occasion to the Enemies of God (the Turks, &c.) to Blaspheme, and enlarge their Dominions and Territories; hereby the Isle of Rhodes and Candie has been lost, to the Eternal reproach of the Christian Profession; for while Christians are divided, the common Enemy takes the advantage, which by a happy Union, he would lose.

I shall here add a few particulars out of the History of France, in the Life of Lewis the Thirteenth; Fol. 1295. Upon occasion of the Murther of Henry the Fourth of France by Ravilliac; the words be these. — This wicked Murtherer confessed no other motive of his crime, but the Book of Mariana, a Spanish Jesuite; which Book by a decree made by the Colledge of Sorbonne, and confirmed by a Sentence from the Courts of Parliament, was for that cause condemned to be publicly burnt before our Lady Church in Paris: the tenor of the Sentence was;

[The Court, the great Chamber the Turnelle, and the Chamber of the Edict being Assembled, having seen the decree of the faculty of Divinity assembled the Fourth of this Month of June, according to a Sentence given in May last, upon the renewing of the censure in matter of Doctrine made by the said faculty in the Year 1413. Confirmed by the Holy Council of Constance; that it is an Heresie full of Impiety to maintain that it is lawful for Subjects or Strangers, upon any pretence or cause whatsoever, to attempt against the Sacred Person of Kings and Sovereign Princes, the Book of John Mariana Intituled, *De Rege, & Regis Institutione*, Printed as well at Mentz as in other places, containing many execrable Blasphemies against the Deceased King Henry the Third of most happy Memory, the persons and Estates of Kings and Sovereign Princes, and other propositions contrary to the said decree: upon the conclusion of the Kings Attorney General, the matter being propounded; the said Court hath and doth ordain, that the said decree of the Fourth of this present month of June shall be entered

into the Registers thereof, and heard at the instance of the Kings Attorny General, and read every year on the like day, on Sunday, in the Parishes of this City, and Suburbs of *Paris*; it doth also ordain that the Book of *Mariana* shall be burnt by the Executioner of Justice, before our *Lady Church* in *Paris*; forbidding all men, of what Estates, Quality and Condition soever they be, upon pain of High Treason, to write or cause any Books to be Printed against the said Decree and Sentence; it doth also enjoin, that Copies taken out of the Originals of the said Decree, and this present Sentence, shall be sent unto the *Bailewicks* and *Seneschawkes* of this Jurisdiction, there to be read and published after the accustomed manner and form. And moreover, at Evenfong in Parishes, in Towns, Suburbs, and other Burroughs, the first Sunday of *June*; enjoining all *Bayliffs* and *Seneschalls* to proceed to the said publication, and the substitutes of the Kings Attorny General to have a care of the Execution, and to certifie the Court of their Diligence.]

Upon A Declaration, or Letter from one Cotton the Jesuite to the Queen Regent, to wipe off that Asperson from their Society, An Answer is framed unto it, by the name of Anti-Cotton, which you will find in Fol. 1298. The words be as follow.

*Anti Cotton, the
Doctrin of Je-
suites for Mur-
dering Kings,*

[*Francis Ribadinera* writing of the parricide of *James Clement*, he saith, forasmuch as the resolution *Henry* the Third took upon him, was the advice of a Polititian, and a *Machiavilist*, not conformable to the rules of our Saviour, behold the reason, that by the judgment of God, the said *Henry* was kill'd by a young Monk,

and dyed by the stroke of a Knife.

Carolus Scribanus, a Flemish Jesuite, who calls himself Clarus Bonarscius, in his Book Entituled Amphitheatrum honoris, sayes, that if it so fall out, that a Denis, a Machonidas, or an Aristotimus, Monsters of their Age, oppress France, shall not the Pope have absolute power to animate against them some Dion, Timoleon, or Philopemen, that is to say, tamers and suppressers of Monsters? And afterwards speaking of a Tyrant wasting France, will no man (sayes he) take Armes against that Tyrant wasting France? Will no Pope set free that Noble Kingdom from the stroke of the Axe?

He cites Bellarmine, who although he condemneth Treason against Princes, yet in ambiguous terms he seems to approve it, by commending Garnet the Jesuite; in these words. Wherefore was Henry Garnet, a man unmatchable in all kinds of Learning and Holiness of Life, so punished in the highest Degree, but only for that he would not detect that, which with a safe conscience he could not? And the same Author, in his Book De Pontifice Romano, sayes, the Pope may dispose of Kingdoms, taking from one, and giving to another, as being the Superior Prince Ecclesiastical; and the Jesuite Gretzer sayes, we are not such Dastards, as that we fear to affirm openly, that the Pope of Rome may (if necessity so require) free his Catholick Subjects from their Oath of Obedience, if their Sovereign intreat them Tyrannically; yea he adds, in the same place; that if the Pope do it discreetly and warily, it is a meritorious work; after all this, he quotes the Doctrin of Tolet, Mariana, and John Guignard, a Jesuite Priest residing in Paris, who had written a Treatise in praise of James Clement, with divers motives to make away the King which last dyed; for the which he was Executed. But Francis Verona Constant. exceeds them all; he affirms,

that notwithstanding the Council of Constance, it is lawful for any private man to Murther Kings condemned of Heresie and Tyranny: And Emanuel Sa writes, that that the Rebellion of a Clerk against the King is no Treason, insomuch that he is not Subject to him; the which Bellarmine in a manner confirms; saying, the Pope of Rome hath Exempted Clerks from their subjection to Princes: Kings are now no more Superiors of Clerks. And to prove their Doctrine of killing Kings more plainly, he produceth the equivocations and evasions of Garnet, being apprehended for the Powder-Treason; the which is justified by many of that Society: John Henreux writing thus: When any man is drawn into question under an unjust trial, no man standing bound to inform against himself (as the law of nature teacheth us plainly) he may peremptorily, and freely deny that for which he is called into question, without any tergiversation, because he always understands this Clause, [Ut teneat dicere] which Doctrine is confirmed by divers other Jesuites; One of them affirming, that the Doctrine of Equivocation is grounded upon the memorable Example of St. Francis: in the end he shews their opinion touching concealing of Confession, which they hold ought not to be revealed. John Henreux, writing of that Subject, says: That a thing Sealed up with the most holy Signet of Confession, cannot be broken without detestable Sacrilege: and that there cannot fall so great a mischief, for the avoiding of which it can be lawful to bewray a Confession. And Suarez adds; yea though the safety of the whole Common-weale should stand upon it; by all which proofs he shews, that it was not Mariana's Doctrine alone to Murther Kings, but that all the Jesuites have erred with him in this; whom Father Cotton cannot justify, in general. Anti-Cotton having set down the Jesuites Doctrine, he proves it by their Actions, and first, by the Fact of John Chastel, Clerk, brought up in the Jesuites Coll.dge; who having Stabbed the King in the Month, the 27. of December, 1604. being examined upon sundry Questions, and among others, whether he had studied Divinity in the Jesuites Collodge; he answered, that he had been there under Father Guet, with whom he had continued two years and a half: And being asked if he had ever been in the Chamber of Meditation, (whether the Jesuites use to bring the greatest Sinners, there to behold the Representation of many Devils, set forth (under colour to reduce them to a better Life) thereby to cause a perturbation in their minds, and consequently, upon such resolutions, to thrust them forward to the undertaking of some great Action) His answer was, that he had often been in the Chamber of Meditations: And being questioned, whether the killing of the King were not an ordinary discourse amongst the Jesuites, answered, that he had heard them say, it was lawful to kill the King, and that he was no member of the Church, and that we ought not to obey him, nor hold him for our King, untill he had received approbation from the Pope.

Confirmed by
their Actions.

Peter Barriere being apprehended at Melun, in April, 1593. being discovered by an honest Fryer, Confessed, that he came purposely to Court, to kill the King; and that he had been perswaded therunto by one Varade, a Jesuite, whose daily practice was to defame the King with vile Speeches, by whose perswasion he had provided a Knife to do the Fact: he first of all discovered his intent to Aubrey, Curate of St. Andrew des Arts, who directed him to Varade, Rector of the Jesuites Coll.dge, who confirmed him in his Resolution to kill the King; assuring him that in case he were put to death, he should obtain in Heaven a Crown of Martyrdom; and adjuring him unto this Action,

upon

upon the Sacrament of Confession; and to Holy Communion. And (omitting many Actions of Jesuites, both at home, and abroad, to prove their damnable Doctrine) he concludes with Garnet, Hall, and others of the Self, who were Complices in that Poyd.r-Treason which was practis'd to ruine the King, and the whole Estates of England.

In the end, he seeks to prove by many pregnant presumptions, that the Jesuites are guilty of the Murder. First, by an Advertisement sent from M. de la force, the Kings Lieutenant in Bearn, that a Spaniard, describ'd by him was come into France with an intent to kill the King; which Spaniard was brought unto the King by Cotton; but the King having receiv'd these Letters, skew'd them to Cotton, and commanded him to bring the Spaniard again, but he could not be found.

2. Secondly, the seditious Preaching of Gontier, and Hardy, both Jesuites, the Lent before the Fact was committed; inasmuch that the Marschal D'Ornano told the King, that if Gontier had Preach'd so at Bourdeaux, he would have caus'd him to be cast into the River; and yet he was a very Zealous Catholic.

3. Thirdly, the Confession of Ravilliac, who justifi'd unto Father Aubigny, that he had told him in Confession, that he had been sent to give a great blow, and that he had skew'd him the Knife, having a heart graven upon it; But the Jesuit protested, "That God had given him the grace to forget that presently which was revealed to him" in Confession; whereby he saved his Life.

And last of all, the Predictions before the Kings death as at Bruxelles, it was spoken of twelve, or fifteen days before it happened. At Prague, it had been given out, that the King was dead, before it fell out so; and moreover, it was told them, that after his death the Daulphin should not be King, but the King of Spain; and that for some reasons, which Gontier gave in his Sermons in Lent last; and then the Prediction of the Provost of Pluviers, that the King was either slain or hurt that day. He was a Jesuit in Faction, and had a Son a Jesuit.

To conclude, I think it not amiss to say something concerning the first General Council that ever was in the Church of Christ; you have the whole Story of it in the 15 Chap. of the Acts of the Holy Apostles; I shall take notice, that it was not call'd by the particular direction of any of the Apostles, but that all of them did concur therunto; and this was, doubtless, the Method of the Christian Church, during it's greatest Purity and Integrity; and the truth is, no other way could be us'd, while the Church of Christ was under Persecution: but in process of time, when supreme powers did receive, and protect the Christian Faith; and that (as the Scripture saith,) Kings and Queens were Nursing Fathers, and Nursing Mothers, of the Spouse of Christ; then were General Councils summon'd by them, and by them were these Councils left to their free Debates and determinations; whose Decrees were afterwards confirm'd by the Supreme Authorities, whereby these Decrees, which before such a Confirmation did only oblige the Conscience, had then the Coercive Power of the State to compel their Observation; and this Method did continue, till the Usurpation of the Bishop of Rome upon all Powers, both Civil and Ecclesiastical; for he now takes upon him to assume unto himself the power of calling Councils, of presiding in them, and Confirming their Decrees; saying, that without His Confirmation, they are invalid. Thus does he make his own Will to be of more Authority than a General Council; and this same Will of his to be Superior to all Supreme Powers and Authorities whatsoever: But I shall add no more upon this Subject, but proceed to what

I at first proposed in the beginning hereof; where I shall take notice of some things in the 15th Chap. of the Acts of the Holy Apostles, where we read of the first General Council that ever was in the Church of Christ; (and therefore most likely to be a direction for all others.) It was occasioned by an Appeal made by some Converted Gentiles, to this General Council; for some Pharisaical Christians would impose upon these Converted Gentiles the whole Law of Moses; therefore to this General Council they do appeal; the words of the Council are these. --- The

Ver. 23. of this Apostles, and Elders, and Brethren send Greeting unto the Brethren
15. Chap. which are of the Gentiles in *Antioch*, and *Syria*, and *Cilicia*.

24. Forasmuch as We have heard, that certain which went out from us, have troubled You with Words subverting Your Souls; saying, *Ye must be Circumcised, and keep the Law, to whom We gave no such Commandment:*

25. It seemed good unto Us, being Assembled with one accord, to send chosen Men unto You, with our beloved *Barnabas* and *Paul*.

26. Men that have hazarded their Lives for the Name of our Lord Jesus Christ.

27. We have sent therefore *Judas*, and *Silas*, who shall also tell you the same things by word of mouth.

28. For it seemed good to the Holy-Ghost, and to us, to lay upon You no greater Burthen, than these necessary things.

29. That Ye abstain from Meets offered to Idols, and from Blood, and from things Strangled, and from Fornication; from which if ye keep yourselves, ye shall do well; fare ye well.

These be the words together; We shall now take them into parts. --- The Apostles, and Elders, and Brethren, [There is no Primacy in St. Peter, or in any body else; either first, as to calling this Council; or Secondly, In degree it self; or Thirdly, by way of Confirming this Decree of the Council; Apostles, Elders, and Brethren, are all alike concerned;] Send Greeting, unto the Brethren, which are of the Gentiles in Antioch, Syria, and Cilicia. [Now here I cannot but take notice, that the Church of Jerusalem treats the Churches of Antioch, &c. not with a Maternal, but a Fraternal Appellation; not like the Church of Rome, (certainly if ever any had been the Mother-Church, it must have been that of Jerusalem, St. Peter, and all the rest of the Apostles; yea, even a General Council there residing,) which makes her self the Mother-Church, and all others she will have to be esteemed but Her Children; and yet in this General Council St. Peter was present, as appears by the 7. Verse of this 15. Chap. and yet St. Peter does not pronounce any Judgement; contenting himself rather with relating matter of Fact; and Paul and Barnabas do the same, as it is Ver. 11. But the Apostle St. James proceeds further in Ver. 13. 14. 15. 16. 17. 18. and in the 19. Ver. is very bold, saying: --- Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God; --- and Ver. 20. He proceeds. --- But that we [here St. James is equal with St. Peter, or any of the rest] write unto them, that they abstain from pollutions of Idols, and from Fornication, and from things strangled, and from blood; --- And to this Sentence of St. James the whole Council acquiesces, not any one speaking after St. James; [--- Forasmuch as certain which went out from us, have troubled you with words subverting your Souls, saying, Ye must be Circumcised, and keep the Law, to whom We, not St. Peter alone] gave no such Commandment, it seemed good unto Us, being assembled with one accord; [This Council you see was not called by St. Peter alone,] to send chosen men unto You, with our beloved Barnabas and Paul, Men that have hazarded their Lives for the Name of our Lord Jesus Christ; We have sent therefore Judas,

and Silas, who shall also tell you the same things by word of Mouth; for it seemed good to the Holy-Ghost, and to Us; [you see the Holy-Ghost is not tyed to St. Peter's, or the Pope's Chair, nor the Colledge of Cardinals, but remaining with the General Council;] To lay upon you no heavier burthen than these necessary things, that ye abstain from Meats offer'd to Idols, from Blood, and from things strangled, and from Fornication; [all this, the Sentence of, and Opinion of St. James delivered to the Council, and thus approved of by the Council,] from which if ye keep your selves, ye shall do well; fare ye well.

A DIALOGUE:

BETWEEN

ORTHODOX a ROYALIST,

AND

CACODÆMON, one Popishly affected.

Orthodox, **W**ELL met, Sir; a Saying of yours I have very often thought of.

Cacodæmon, *What is that (Sir) I beseech you.*

Ortho. That the Papists are, and always were the Kings best Subjects.

Caco. *I am still of that opinion.*

Ortho. If you be so, I am desirous (if your leisure will permit) that Systeme of yours may be the Subject of our present Discourse. For the truth is, I am of a quite contrary Opinion; this is an assured truth, one of us two is out of the way; and good Manners, as well as Charity and good Conscience, commands us to bring the Knight Errant into the right way; I am ready to hear your Argument, and I do hope the like patience for mine.

Caco. *Content, for I am very confident I am in the right; and do hope with little trouble to bring you over to be of my Opinion.*

Ortho. Pray, be pleased to begin.

Caco. *I am ready; and thus I begin. Who, I pray, were firmest for the late King during his Wars with the long Parliament, were not the Papists? This is certain, none of them were of the Parliaments Party; but many thousand of Protestants fought against, and at the last brought His Sacred Head to the Block; and so that Holy Martyr was put to Death by His Protestant Subjects. Besides that, Who were they that Preserved Our present Sovereign in His greatest Hardships, in His greatest Extremities, were they not the Papists? And none of any Belief whatsoever, I am sure, are so ready as they to serve Him now, and to Sacrifice their Lives and Fortunes for Him.*

Ortho. I perceive by your silence now, that you expect my Answer.

Caco. *I do, but not a Confutation; for what I have said is an Invincible and Infallible Truth.*

Ortho. I hope to make you shortly of another Opinion; In the first place, I will lay down for an Infallible Truth, That never any Protestant [*i. e.* a Son of the Church of England] did ever draw his Sword against the King, or any other their Sovereign Prince, since the Reformation, begun by King Henry the Eighth,

B

Caco.

Caco. " Oh *Monstrum horrendum!* Sure you do not believe what you say.

Ortho. Yes, and I'll prove what I say, thus; That the late Rebels, *Cromwel* (your Friend President *Bradshaw*) and the rest of those that were of their Party, were not Protestants, (that is, they were not Sons of the Church of *England* ;) you may as well call those People Royalists, as Protestants, or Sons of the Church of *England* ; Did they not overthrow the Hierarchy of the Church, as well as Monarchy ? How then can you call them Protestants ? When indeed they do not deserve (without a great deal of Charity) the name of Men, so Monstrous were their Actions ? Thus much to vindicate Protestants, whose Tenet is this, that if their Sovereign were a Tyrant, and a *Turk*, (which our Sovereign is far from, I thank God) yet in such a case we allow of no other Arms, than what the Primitive Christians did use against their Persecutors, that is, Prayers and Tears.

Caco. " Thus far, I confess, you have well proved, that Protestants in a strict sense so called (*i. e.* true Sons of the Church of *England*) may be very good Subjects; and that if they deviate from their Loyalty to their Sovereign, it is not from any ill Principle in their Religion, which they suck in with their Milk; and that such deviations do rather proceed from the ill Principles of Sin, and frailties of humane Nature; All this I acknowledge for a great truth; but what have you to say against Papists, that they should not be as good Subjects, as any the best Protestants in the World ?

Ortho. In a word, the Rebellion of *Ireland*, accompanied with an universal Massacre, without all distinction of Ages and Sexes; which as it preceeded the Rebellion of *England*, so did it also exceed it in Inhumanity and Bloodshed; and, for ought I know, might occasion the *English* Rebellion.

Caco. " I did expect no less from you, who are so great an assertor of the Protestants, so much an adversary to the Papists, and so Loyal to the Prince; but all this while I hear nothing of any Principle in the Popish Religion, that should lead them into such horrid actions, which I do by no means justify.

Ortho. Have patience, and I shall give enough of that; you know what our Saviour said, *No man can serve two Masters*, which possibly might be a Prophecy of the Popes Sovereignty over the Kings and Potentates of the World; How can the Papists serve God, Honor the King, (which two are but one in reality) and Serve, Worship, and Obey the Pope? for he is (as our Saviour says) the other Master.

Caco. " Well enough; for the Pope (as the Papists tell me) pretends to no other Sovereignty, but in *Spiritualibus*.

Ortho. In *Temporalibus* also, I assure you; and yet it is a wonder, how an Opinion so Diametrically opposite to the truth of God, delivered in the Scriptures, and the Doctrine of the Antients, both Councils and Fathers, should ever get up among such as profess Christianity; And surely, were not the Interests of the Court of *Rome* in greater esteem, than the truths of the Gospel, and the Peace of the Catholick Church, it were not possible that your Popes should be so presumptuous as to assume this Power; or the Doctors of *Rome* so impudent, as to assert it. For, to enlarge a little on this particular, of such concernment to the peace

peace of the Church, and all Christendom; Is it not St. Peter's Exhortation, *1. Pet. 2. 13. Submit your selves to every Ordinance of Man, for the Lords sake; to the King, as Supreme?* and St. Paul is of the same mind, *Rom. 13. 1. Let every Soul be subject to the higher Powers; and v. 5. Wherefore ye must needs be subject, not only for wrath, but also for Conscience sake;* and St. Chrysostom's gloss upon the Text answers all your pretences against this truth. *Etiamsi Apostolus sis, &c.* Although you be an Apostle, or an Evangelist, or a Prophet, yet you must be subject; And such was St. Paul's own practice; He submits himself to the judgment of *Felix, Acts 24;* and to *Festus;* and from him (*Acts 25.*) makes his appeal to *Cesar; Appellatio autem non nisi ad legitimum sit judicem.* And this incontrollable Power did the Primitive Christians acknowledge in their Emperors, and submit to it; though Heathens, Hereticks, and Persecutors. *Athenasius* being unjustly banished from *Alexandria* where he was Bishop, by *Constantius*, and afterwards falsely accused of Disobedience to his Decree, makes this mild defence to him though an *Arrian* and a Persecutor [*Epist. ad Constantium*] *Nequaquam restiti mandatis tue Pietatis, &c.* I no way resisted the Commands of your Piety; neither shall I ever endeavor to enter into *Alexandria*, till your Piety give me leave. And thus St. *Augustin.* in *Psal. 128. Apostata erat Julianus, iniquus, Idololatra; milites tamen Christiani servierunt Imperatori, &c.* Julian was an Apostate, a wicked Man, an Idolater; yet the Christians obeyed him: When it concern'd the cause of Christ, then indeed they acknowledged him only, that was in Heaven; but when the Emperour commanded other things, they obeyed him. I may also ask by what Law the Pope can challenge this Power to himself, to dispose of the Temporal Affairs or Estates of Princes; Not by any human Law: for the Prince is above the coactive or coercive Power of humane Laws, *solo Deo minor*: If by Divine Law, let him shew any Text of Scripture, or Tradition of the Apostle; surely they are both against it: *The weapons of our Warfare,* saith the Apostle [*2 Cor. 10.*] *are not carnal, but Spiritual;* and our Saviour determines against it, *Mat. 20. 25. 26. The Princes of the Gentiles exercise Dominion and Authority over them;* but it shall not be so among you; Hence St. *Hierom* [*Epist. 3. ad Heliodor.*] speaking of the King and the Bishop, saith, *Ille nolentibus preest, hic volentibus.* The King hath Power over the refractory and disobedient; the Bishop over such as are willing to obey him; His Power compulsory, the Bishops but precarious. And thus the second General *Nicene Council, Act 3.* discoursing of the Regal and Sacerdotal Power, speaks to the same purpose, *Sacerdos Caelis curat; Rex autem legibus equis & iustis, omnia que in terris fiunt, procurat;* The Priest takes care for what may bring us to Heaven; The King by just and equitable Laws orders all Affairs on Earth. And this is answerable to the terms and boundaries of both powers which we see appointed by *Jehosaphat* [*2 Chron. 19. 11.*] *Ananias the chief Priest is over you in all matters of the Lord, and Zebadiah the Ruler [or Prince] for all the Kings matters:* If therefore the King be over all, and orders all Temporal Affairs by a supereminent and incoercible Authority, none may depose him from, or deprive him of his Temporals, either directly or indirectly; much less the Church or Pope, whose Power is merely Spiritual; and therefore the behaviours of your Popes have been Rebellious and Scandalous against Reason and Religion, against the

Doctrine of the Scriptures, and the Practice of the Ancient Christians, especially since *Gregory* the 7th. who seems to have been the first assertor and practitioner in this intolerable presumption, not only excommunicating (though that be more than St. *Augustine* will allow him,) when he tells us, *ne Rex, nec Multitudo Excommunicandi sunt* [ut refert *Glaſs.* in *Mat.* 23.] but also dethroning and deposing the Emperor *Henry* the 4th. whereof he thus complains; *Ignominiam sustinco ante inauditam*; I suffer a disgrace never before heard of: *Vide Albertum Stadensem, ad Annum* 1106.

Innocent the Third makes *Orto* (although a Rebel to his Prince) Emperor, and afterwards deposeth him, not because a Rebel, but because unprofitable to himself. *Honorius* the Third Excommunicates *Frederick* the Second, and deposeth him; which Sentence *Gregory* the Ninth confirms, *Innocent* the 4th also. Of the Pride and cruelty of the Popes against this Emperor *Frederick*; the King of *France* thus complained (as *Mat. Paris* tells the story, in *Hen.* 3.) *Quo Spiritu, vel ausu temerario Papa.* With what spirit, with what daring rashness did the Pope disinheret, and depose from his Imperial dignity, this worthy Prince, than whom a greater is not found among Christians, nor yet his equal, &c. *De transgressionibus ejus, &c.* Concerning his Faults objected, no credit is to be given to his Enemies, among whom the Pope is known to be principal: To himself he was always an harmless and good neighbor; neither have we ever found him faulty in his fidelity concerning Secular Affairs, or the Catholick Faith: We know he was a gallant Souldier in the Holy War, and boldly exposed himself to all dangers both by Sea and Land; I find not so much Religion in the Pope, who when he ought to have promoted his Interests, and have defended him when he was abroad Fighting Gods Battels, did yet, in his absence, wickedly endeavor to supplant and destroy him.

Boniface the Eighth threatens to depose *Philip* King of *France*, absolving his Subjects from their Allegiance, and afterwards subjects him and his Kingdom to *Albert* the Emperor.

John 23d excommunicates *Ludovicus Bavarus*; *Benedict* the 12th confirms it; and then *Clement* the 6th deposeth him.

I shall not trouble you with any more particulars, although I might further tell you of the Kingdom of *Navar* given from the *French* to the King of *Spain* by the Pope; of Our own Kingdoms of *England* and *Ireland* made feodatory to the Popes; sometimes transferred to the *Spaniard*, other while to the *French*; of several of our Kings intralled, our Nation involved in bloody Wars by these Papal Usurpations: But I shall conclude, with a Copy of the Grant made by Pope *Alexander* the 6th (Father to *Cesar Borgia*) of the *Indies* to *Ferdinando* King of *Spain*, and his Heirs for ever; wherein you may read, at large, the pride of the Popes in the Power they pretend to.

Caco. I protest you astonish me; I pray be pleased to read it over.

Orthod. I am ready so to do; Now I begin,

Alexander, Bishop, Servant of the Servants of God; To Our most Dear beloved Son in Christ, King Ferdinando, and to Our Dear beloved Daughter in Christ, Isabella, Queen of Castile, Legion, Aragon, Sicily, and Granata, Most Noble Princes, Greeting, and Apostolical Benediction.

AMong other things acceptable to the Divine Majesty, and according to our hearty desire, this certainly is the chief, That the Catholick Faith, and Christian Religion, especially in this our time, may in all places be exalted, amplified, and enlarged, whereby the health of Souls may be procured, and the Barbarous Nations subdued and brought to the Faith. And therefore whereas by the favor of Gods Clemency (although not with equal deserts,) We are called to this holy Seat of Peter, and understanding you to be true Catholick Princes, as we have ever known you, and as your Noble and Worthy Facts have declared, (in a manner to the whole World,) in that with all your study, diligence, and industry, you have spared no Travails, Charges, or Perils, adventuring even the shedding of your own Blood, with applying your whole Minds and Endeavors herunto, as your Noble Expeditions atchieved in recovering the Kingdom of Granata from the Tyranny of the Saracens in these our days, do plainly declare your Facts with so great Glory of the Divine Name; for the which, as we think you worthy, so ought we of our own free will favorably to grant you all things, whereby you may daily with more fervent Minds, to the Honor of God, and the enlarging the Christian Empire, prosecute your devout and laudable purposes, most acceptable to the Immortal God. We are credibly informed, that whereas of late you were determined to seek, and find certain Islands and firm Lands, far remote and unknown, (and not heretofore found by any other,) to the intent to bring the Inhabitants of the same to Honor our Redeemer, and to profess the Catholick Faith; You have hitherto been much occupied in the Expugnation, and Recovery of the Kingdom of Granata; by reason whereof you could not bring your said Laudable purpose to the end desired. Nevertheless, as it hath pleased the Almighty God, the foresaid Kingdom being recovered, willing to accomplish your said desire, you have not without great Labor, Perils, and Charges, appointed our well beloved Son, Christopher Columbus (a Man certes well commended, as most worthy and apt for such a matter) well furnished with Men, and Ships, and other necessities, to seek by the Sea (where hitherto no Man hath sailed) such firm Lands and Islands far remote, and hitherto unknown, who (by Gods help) making diligent search, in the Ocean Seas, have found certain remote Islands, and firm Land, which were not heretofore found by any other; in the which (as is said) many Nations inhabit, living peaceably, and going naked, not accustomed to eat Flesh; and, as far as your Messengers can conjecture, the Nations Inhabiting the foresaid Lands and Islands, believe that there is one God, Creator in Heaven, and seem apt to be brought to the imbracing of the Catholick Faith, and to be induced with good manners; by reason whereof we may hope, that if they be well instructed, they may easily be induced to receive the Name of our Saviour Jesus Christ; We are further advertised, that the forenamed Christopher hath now builded and erected a Fortres, with good Munition in one of the foresaid principal Islands, in the which he hath pla-

ced a Garrison of certain of the Christian Men that went thither with him; as well to the intent to defend the same, as also to searchout other Islands, and firm Lands remote, yet unknown; We also understand, that in these Lands and Islands, is great plenty of Gold and Spices; with divers, and many other pretious things, of sundry kinds and qualities. Therefore all things diligently considered, (especially the amplifying and enlarging the Catholick Faith, as it becometh Catholick Princes, following the Example of your Nolle Progenitors of Famous Memory) you have determined by the favour of Almighty God, to subject unto you the firm Lands and Islands aforesaid, and the Dwellers and Inhabitants thereof; and to bring them to the Catholick Faith.

We greatly commending this your Godly and laudable purpose in our Lord, and desires to have the same brought to a due end, and the Name of our Saviour to be known in those parts; do exhort you in our Lord, and by the receiving of your Holy Baptism, whereby you are bound to Apostolical Obedience, and earnestly require you by the bowels of Mercy of our Lord Jesus Christ, that when you intend, for the Zeal of the Catholick Faith, to prosecute the said Expedition, to reduce the People of the foresaid Lands and Islands to the Christian Religion, you shall spare no Labors at any time, or be deterred with any perils, conceiving firm Hope and Confidence, that the Omnipotent God will give good success to your Godly Attempts; and that being Authorized by the Priviledge of the Apostolical Grace, you may the more freely and boldly take upon you the Enterprize of so great a matter; We of our own motion, and not either at your request, or at the instant Petition of any other person, but of our own meer Liberality, and certain Science, and by the fulness of Apostolical Power, do Give, Grant, and Assign to you, your Heirs and Successors, all the firm Lands, and Islands, found, or to be found; discovered, or to be discovered; towards the West and South, drawing a Line from the Pole-Arctick, to the Pole Antarclick, (that is,) from the North, to the South; containing in this Donation whatever firm Lands, or Islands are found, or to be found, toward India, or toward any other part, whatsoever it be, being distant from, or without the foresaid Line, drawn a Hundred Leagues towards the West and South from any of the Islands which are commonly called De Loz Azores, and Capo Verd; All the Islands therefore and firm Lands found, and to be found; discovered, and to be discovered; from the said Line towards the West and South, such as have not actually been heretofore possessed by any other Christian King, or Prince until the day of the Nativity of our Lord Jesus Christ, last past, from the which beginneth this present Year, being the Year of our Lord, 1493. Whensoever any such shall be found by your Messengers and Captains; We, by the Authority of Almighty God, granted unto us in St. Peter, and by the Vicarship of Jesus Christ, which we bear on the Earth, do for ever, by the tenor of these presents, Give, Grant, Assign unto you, and your Heirs and successors (the Kings of Castile and Legion) all these Lands and Islands, with their Dominions, Territories, and Cities; Castles, Towers, Places, and villages, with all the Rights and Jurisdictions thereunto pertaining; Constituting, Assigning, and Deputing, you, and your Heirs and Successors, the Lords thereof, with full, and free Power, Authority, and Jurisdiction; decreeing nevertheless, by this our Donation, Grant, and Assignment, that from no Christian Prince, which actually hath possessed the foresaid Islands, and firm Lands, unto the day of the Nativity of our Lord aforesaid, their Right obtained to be understood hereby

by to be taken away, or that it ought to be taken away. Furthermore, we Command you, in the virtue of Holy Obedience, (as You have promised, and as, we doubt not, you will do, upon meer Devotion, and Princely Magnanimity) to send to the said firm Lands and Islands, Honest, Virtuous, and Learned Men, such as fear God, and are able to instruct the Inhabitants in the Catholick Faith, and good Manners, applying all their possible diligence in the Premisses; We furthermore straightly Inhibit all manner of persons, of what State, Decree, Orders, or Condition soever they be, although of Imperial Dignity, under the pain of the Sentence of Excommunication, which they shall incur, if they do the contrary; that they in no case presume, without special Licence of you, your Heirs, and Successors, to Travel for Merchandizes, or for any other cause, to the said Lands, or Islands; found, or to be found; discovered, or to be discovered, towards the West and South; drawing a Line from the Pole-Arctick, to the Pole-Antarctick; whether the firm Lands, or Islands, found, or to be found, be situate towards India, or towards any other part, being distant from the Line drawn a Hundred Leagues towards the West, from any of the Islands commonly called De Loz Azores, and Capo Verd; Notwithstanding Constitutions, Decrees, and Apostolical Ordinances; whatsoever they are, to the Contrary, in Him, from whom Empires, Dominions, and all good things do proceed; trusting that Almighty God directing your Enterprizes, If you follow your Godly and Laudable Attempts, your Labor and Travels herein shall in short time obtain a happy end, with Felicity and Glory of all Christian People. But forasmuch as it should be a thing of great difficulty, these Letters to be carried to all such places as should be expedient; We will, and of like Motion and Knowledge do Decree, that whithersoever the same shall be sent, or where-soever they shall be received, with the Subscription of a common Notary thereunto required, with the Seal of any person Constitute in Ecclesiastical Dignity, or such as are Authorized by the Ecclesiastical Court, the same Faith and Credit to be given thereunto, in Judgment, or elsewhere, as should be exhibited to these presents.

Let no Man therefore, whatsoever, Infringe, or dare rashly to contrary this Letter of our Commendation, Exhortation, Request, Donation, Grant, Assignment, Constitution, Deputation, Decree, Commandment, Inhibition and Determination; and if any shall presume to attempt the same, let him know, that he shall thereby incur the Indignation of Almighty God, and his Holy Apostles, Peter, and Paul.

Given at Rome at St. Peters, in the Year of the Incarnation of our Lord, 1493.
The Fourth Day of the Nones of May, the first Year of our Popedome.

This Arch-Bishop of Spalato did leave the Church of Rome, and came over to us; but (upon great promises of worldly preferments) returned back to his former errors, like a Dog to his vomit, or like a Sow that is washed, to her wallowing in the mire; yet notwithstanding all this, and fair promise of fair usage, he was burnt by them for an Heretick.

Caco. You have made me more than half a Christian; for now I perceive that they (I mean the Papists) yield in some things to us, till they get us in their clutches, and then with them not to believe at all, (even all their Fopperies) is to believe nothing at all; so that in such a case (with the Arch-Bishop of Spalato) they will persecute one with Fire and Sword, if in the least they seem to retract; if therefore you have any thing to say to confirm me in my new-taken resolutions, pray proceed, for I am ready to hear you.

(8)

* *Ortho.* In obedience, Sir, to your lawful desires, I am ready to give you the Satisfaction you now require; to add therefore to what I have already urged, I shall a little insist upon one particular, in the beginning of our Discourse; and that is, where you plead so much, that no Papist ever was against the Late, or Our present King; You are (Sir) now convinced, as you have already declared: what therefore I now say, is rather to Confirm, than Confute you, because you are now one of us. And thus I begin.

The Rebellion of the *Irish* is already mentioned, therefore no more of that; But I shall give you this further instance: upon His Majesties Restauration, it was observed, that when the Army (formerly Rebellious) were enjoined to take the Oaths of Supremacy and Allegiance, that in every Troop of Horse, and Foot Company, one Man, or more did refuse to take those Oaths; at first, that refusal was attributed to the Republican or Anti-Monarchical humour, and disposition; but upon further inquiry and disquisition, it was found out, that those persons so refusing to Swear, were Papists; and more than that, *Roman Priests*. And this leads me to another Story, I conceive proper to relate unto you; and that is concerning a supposed Quaker, under the habit of a Cobler, that was a Tub-Preacher; famous he was a long time during the Rebellion, but by some that had been Travellers in Popish Countries, was detected to be a *Romish Priest*, and thereupon was forced to flee.

Caco. Sir, I thank you for this addition; this puts me in mind of something of this nature, which (I have heard) was discovered by Famous Dr. Hammond, which (as I take it) was thus: This worthy Divine was reading a piece of Chrysostom in a Booksellers Shop, two Men, in the habit of Soldiers, (being in the Shop,) one of them looks over the Doctors shoulder into that Book, and turns the Greek into English, with as much ease as if he had read English; the Doctor being a little surprized, turns about to the Translator, saying, I did not expect to see such a Scholar in that habit; Sir, (says the seeming Soldier or Fanatick) you are mistaken, for I am no Scholar; 'tis true, I understand all Languages, but that is by the gift of the Spirit, not attain'd unto by Industry, or Humane Learning. Hereupon the Doctor tries him in all Learned Languages, and finds his Soldier exact in all of them; at last he tries him in Welch, and there the Spirit of Darkness forsakes his Disciple, and leaves him in the dark it seems; for at that time (at least) the Church of Rome (for this Militant Gentleman was a Roman Priest) wanted a Miracle to understand Welch, for the support of his Doctrine: so Truth overcame a Lye.

Ortho. I have heard that Story you now relate; I am glad to see things of this nature so well imprinted in your memory: I shall ever account our present meeting happy, since it hath wrought so good an effect upon you; What our Saviour enjoined St. Peter upon his Conversion, every person so Converted is to imitate; When thou art Converted, strengthen thy Brethren, is Our Saviours Precept; and to our Powers we are obliged to observe it. And therefore now being disabused your self, I make no doubt but you will disabuse others; and so (Noble Convert) fare you well for this time.

Caco. Pray (Sir) let's not part yet, but give me leave to ask you some Questions, as concerning the Sacrament, and some other things, whereby we may confirm one another in the right Orthodox way.

Ortho.

Ortho. I am willing to wait your own leisure, and give you what satisfaction I can; and being you are pleased to mention the Sacrament, I will relate to you a Story I met withal lately in a Book of Travails, writ by one who had been a *Romish* Priest; In Short, his words are these. ——— One day as I was saying Mass, after the Consecration of the Bread, being with my Eyes shut at the Mental Prayer, (which the Church of *Rome* calls her *Memento* for the Dead) there came from behind the Altar a Mouse, which coming about, came to the very Bread or Wafer-God of the Papists, and taking it in his Mouth, ran away with it, not being perceived by any of the People who were at Mass; for that the Altar was high, and the People below it; but as soon as I opened my Eyes to go on with my Mass, and perceived my God stoln away, I looked about the Altar, and saw the Mouse running away with it; which on a sudden did so stupifie me, that I knew not well what to do or say; I thought if I should take no notice of the mischance, and any body else should I might be questioned by the Inquisition; but if I should call to the People to look for the Sacrament, I might be but chidden and rebuked for my carelessness, which I thought might be more easily born, than the rigor of the Inquisition; whereupon I turn'd my self to the People, and call'd them to the Altar, and told them plainly, that whilst I was in my *Memento* Prayers and Meditations, a Mouse had carried away the Sacrament, and that I knew not what to do, unless they would help me to find it out again: the People called the Priest that was at hand, who presently brought in more of his Coat; and as if their God by this time had been eaten up, they presently prepare to find out the Thief, as if they would eat up the Mouse, that had so assaulted and abused their God: They lighted Candles and Torches to find out the Malefactor, in his secret and hidden places of the Wall; and after much searching and inquiry for the Sacrilegious Beast, they found at last, in a hole of the Wall, the Sacrament half eaten up, which with great joy they took out; and as if the Ark had been brought again from the *Philistines* to the *Israelites*, so they rejoiced for their new-found God, whom with many Lights of Candles and Torches, with joyful and solemn Musick, they carryed about the Church in Procession; my self upon my Knees shaked and quivered, for what might befall me expecting my Doom and Judgment; and as the Sacrament pass'd by me, I observed the marks and signs of the Teeth of the Mouse, as they are to be seen in a piece of Cheese gnawn and eaten by it. This struck me into such a terror, that I called to my best Memory all Philosophy concerning Substance and Accident; and resolved within my self, that what I saw gnawn, was not an Accident, but some Real Substance, eaten and devoured by that Vermin, which certainly was fed and nourished by what it had eaten. Philosophy well teacheth, *Substantia cibi (non accidentis) convertitur in substantiam aliti*; The Substance, (not the Accident of the Food or Meat) is converted and turned into the Substance of the thing fed by it and alimanted; Now here I know that this Mouse had fed upon some Substance, or else how could the marks of the Teeth so plainly appear? But no Papist will be willing to answer, that it fed upon the Substance of Christs Body; *ergo*, by good consequence it follows, that it fed upon the Substance of Bread; [and so Transubstantiation here in my judgment was confuted by a Mouse,] which mean and base Creature God chose to convince me of my

former error, and made me now resolve upon what many years before I had doubted, that certainly the Point of Transubstantiation, taught by the Church of *Rome*, is most Damnable and Erroneous; For besides what before I have observed, it contradicts that Philosophical Axiom, teaching that *duo contradictoria non possunt simul, & semel, de eodem verificari*, two contradictories cannot at once and at the self-same time, be said and verified of the same thing; but here it was so; for here (in *Rome's* Judgement and Opinion) Christs body was gnawn and eaten; and at the same time the same Body in another place, and upon another Altar, in the hands of another Priest, was not eaten and gnawn; therefore here are two contradictories verified of the same Body of Christ, *viz.* it was eaten and gnawn, and it was not eaten and gnawn: These Impressions at that time were so great in me, that I resolved within my self, that Bread really and truly was eaten upon the Altar, and by no means Christs Glorious Body which is in Heaven [the Heavens must contain him (as it is in the New Testament) till his last coming,] and cannot be on Earth, subject to the hunger and violence of a Creature.

The same Author, upon the finding in a Cave a Heathen Image, worshipped by the Idolatrous *Indians* for a God, relates this Story.

In *Mexico* were many of the chief of that place outwardly very fair-tongued, liberal, and very free-handed to the Church, much devoted to the Saints, great Feasters on their days, and yet in secret great Idolaters; but it pleased God to make me his Instrument to discover and bring to light the secrecy of their hidden works of Darkness; which it seems the privacy of a thick Wood, and Mountain, had for many years hid from the Eyes of the World; some of these being in the company of better Christians, drinking hard of their Drink called [*Chica*] boasting of their God, saying, that he had Preached unto them better than I could Preach; Nay, that he had plainly told them, that they should not believe any thing that I Preached of Christ, but follow the old way of their Fore-fathers, who Worshipped their God aright; but now by the Example of the *Spaniards* they were deluded, and brought to Worship a false God: The other Christians hearing this, began to wonder, and inquire of them where that God was, and with much ado, promising to follow their wayes, and their Gods, got out of them the Place, and Mountain, where they might find him; though this in their Cups were agreed upon, yet in soberness thinking better upon what they had promised, they slighted what before in drinking they heard; But this was not kept so close, but that it came to the Ears of a *Spaniard* in the Valley, who finding himself touched in Conscience, came to *Mexico* to me, and told me what he heard, that some *Indians* of that Town followed an Idol, and boasted that he had Preached unto them against my Doctrine, and for the ways of the former Heathens. I thanked God that he was pleased to undermine the secret works of Satan, and desired the *Spaniard* to tell me by whom he came to know of this; He told me the *Indians* Name from whom he had it, and that the said *Indian* was afraid to discover the *Indians*, and to tell me of it: I sent for the *Indian*, who confessed unto me before the *Spaniard*, that he had heard such a thing, but knew that if he did discover the *Indians*, they, with the power of the Devil, would do him much harm; I told him, if he were a true Christian, he ought to fight against the Devil, and not to fear him that could do

do him no harm, if God were with him, and he closed by Faith with Christ; and that the Discovery of that Idol might be a means for the converting of the Idolaters, when they shall see the small power of their god against the true God of the Christians; I told him plainly, that if he did not tell me who the *Indians* were, and where the Idol was, that I would have him to *Guatemala*, and there make him discover what he knew: Here the *Indian* began to tremble, and told me the *Fueries* had boasted of such an Idol, whom they called their God, and gave some signs of a Fountain, and a Pine-tree at the mouth of a Cave in such a Mountain; I asked him if he knew the place, or what kind of Idol it was; he told me that he often had been in that Mountain, where he had seen two or three Springs of Water, but never was in any Cave. I asked him if he would go with me, and help me to find it out; He refused still, fearing the Idolaters, and wished me not to go, for fear if they should be there, they might kill me, rather than be discovered: I answered him, that I would carry with me such a Guard, as should be able to defend against them; and my Faith in the true living God would secure me from the false god; I am resolved therefore, with the *Spaniard*, to go to search out the Cave the next day, and to carry with me three or four *Spaniards*, and my Blackmore *Miguel Dalva*; and that *Indian*, I told him I could not suffer him to go home to his House that day, for fear he should discover in the Town my design and purpose, and so we might be prevented by the Idolaters, who certainly that night would take away their Idol. The *Indian* still refused, till I threatened to send for the Officers of Justice, and to secure his person; with this he yielded; and that he might have no discourse with any body in the Town, nor with the Servants of my House, I desired the *Spaniard* to take him home to his House, and to keep him there close that day and night, promising to be with him next morning; that day I rid to *Pinola* for the Blackmore, *Miguel Dalva*, and brought him to *Mexico* with me, not telling him what my intent was; I went also to four neighboring *Spaniards*, desiring them to be in readiness the next morning, to go a little way with me for the Service of God, and to meet me at such a Neighbors House; and that if they would bring their Fowling-Pieces, we might chance to find some sport where we went; and as for provision of Wine and Meat, I would provide sufficiently: They promised to go with me, thinking that although I told them it was for the Service of God, my purpose only was to hunt after some wild Deer in the Mountains; I was glad they construed my Action that way, and so went home, and provided that Night a good Gammon of Bacon, some Fowls roasted, cold, and others boyled, well Pepper'd and Salted, for the next days work; Where I had appointed my *Indian* to be kept, I met with the rest of my Company, and from thence we went together to the place of the Idolaters Worshipping, which was some six Miles from *Mexico*, toward the Town of *St. John Sacate Sacatepeques*; when we came into the Wood, we presently met with a deep *Barranca*, or Bottom, where was a Running stream, which encouraged us to make a diligent Search, but nothing could be found; from thence we ascended up out of the *Barranca*, and found (after much time spent) a Spring of Water, and look'd carefully about it, but could find no Cave: Thus in vain we searched till the Evening; and fearing lest we might lose our way, and ourselves, if the Night overtook us, my Friends began to speak of returning homewards; but I considering that as yet we had not gone over one

half part of the Wood; and to go home, and come again, might make us to be noted, and spoken of; We thought it our best course to take up our lodging that Night in the Wood, and in that Bottom which we first searched, where was good Water for to drink, *Chocolatte*, and warm lying under the Trees, and so in the Morning to make our second search. The company was very willing to yield unto it, and the calm Night favored our good Intentions. We made a Fire for our *Chocolatte*, and supped exceeding well of our cold Meat, and spent most part of the Night in merry discourse, having a watchful Eye over our *Indian*, lest he should give us the slip, and committing him to the charge of *Miguel Dalva*; in the Morning we Prayed unto God, beseeching him to guide us that day in the work we went about, and to discover unto us the Cave of Darkness and Iniquity, where lay hid the Instrument of Satan, that so by this discovery glory might be given unto our true God, and shame and punishment brought upon his Enemies. We entred again into the thick Wood up a steepy Hill, and having searched all the South side of it, we went on to the North side, where we found another deep descent, which we began to walk down, looking on every side, and not in vain; for almost half a Mile from the top, we found some marks of a Way that had been used and trodden, which we followed till we came to another Spring of Water; we searched narrowly about it, and found some pieces of Earthen Dishes and Pots, and one piece of a Chaffing-dish, such as the *Indians* use to burn Frankincense in, in the Church before their Saints; we verily imagined that these were pieces of some Instruments wherewith the Idolaters performed their duty unto their Idol, and we were the more comforted, for that we new the Earthen Ware had been made in *Mexico*; the Pine-tree, which immediately we discovered, confirm'd our hopes; when we came unto it, we made very little more search, for near at hand was the Cave, which was dark within, but light at the Mouth; where we found more Earthen Ware with Ashes in them, which assured us of some Frankincense that had been burnt; We knew not how far the Cave might reach within, nor what might be in it; and therefore with a Flint we struck Fire, and lighted a couple of Candles, and went in; at the entering it was broad, and went a little forward; but when we were in, we found it turn on the left hand towards the Mountain, and not far; for within two Rods we found the Idol standing upon a low Stool, covered with a Linnen Cloth; the Substance of it was Wood, black, shining like Jet, as if it had been parched or smoaked; the Form was of a Mans Head unto the shoulders, without either Beard or Mustachio's; his look was grim, with a wrinkled Fore-head, and broad startling Eyes; We feared not his frowning look, but presently seized upon him; and as we lifted him up, we found under him some single Rials, which his Favorites had offered unto him, which made us search the Cave more diligently; and it was not amiss, for upon the ground we found more single Rials, some Plantanes, and other Fruits, Wax Candles half burn'd, Pots of Maize, one little one of Honey, little Dishes wherein Frankincense had been burn'd; whereby I perceived the Idolaters and Christians both agree in their Offerings; and had I not been informed that they called this their Idol-god, I could have blamed them no more than the rest of the Towns, who Worship, kneel before, and offer such Offerings to their Saints made of Wood, and some no handsomer than was this Idol, which I expected might have been some Beasts shape; but being the shape and form of a Man,

Man,

Man, they might have named him by the name of some Saint, and so some way might have excused themselves, which they could not do, nor would they do it; in that they persisted in this Error, that he was their god, and had spoken, and Preached unto them; and being afterward asked by me, whether it were the Picture of any Saint, such as were in *Mexico*, and other Churches? they answered, no; but that he was above all the Saints in the Country. We were very joyful to see that we had not spent our time in vain; we cut down boughs of Trees, and filled the Cave with them, and stoppt the Mouth of it up, and came away, making the *Indian* that went with us carry the Idol on his back, wrapped up in Clothes that it might not be seen or perceived as he went; I thought it fit to delay the time till Night, and then to enter into *Mexico*, that the *Indians* might see nothing; so I staid at one of the *Spaniards* Houses till it were late, and desired him to warn, from me all the *Spaniards* thereabouts to be at *Mexico* Church the next Sabbath (fearing lest the Idolaters might be many, and rise up against me) that I had somewhat to say to them and their Blackmores, concerning their Sodalities; for I would not have them know of the Idol, till they heard of it, and saw it in the Church, lest it should come to the *Indians* hearing, and so the Idolaters might absent themselves: At night I took my *Indian*, and *Miguel Dalva* with me, and went home; and shutting up the Idol in a Chest till the next Sabbath, I dismiss'd the *Indian*, charging him to say nothing, for he knew if he did, what harm might come to him from the Idolaters; and I knew few words would now suffice, for that he feared himself, if it should be known that he had been with me; I kept *Miguel Dalva* with me, who was desirous to see the end of the business, and prepared my self against the next Sabbath, to Preach upon v. 3 of the 20. Chap. of *Exodus*, *Thou shalt have none other Gods before Me*; though it were a Text nothing belonging to the Gospel of the day, from whence commonly, in the Church of *Rome*, the Texts, and Subjects, and Sermons are deducted; but I judged that Text most seasonable for the present occasion. On the Sabbath-day in the Morning, when the Pulpit was made ready, by him that had care of the Church and Altars, I caused *Miguel Dalva* to carry under his Cloak the Idol, and to leave it in the Pulpit, on the ground, that it might not be seen, till such time as I should think fit in my Sermon to produce it; and to watch about the Church till the Congregation came in, that none might see it, or take it away. Never was there a greater resort from abroad to that Church, than that day, of *Spaniards* and *Black-Moors*, who, by the warning I sent unto them, expected some great matter from me; and of the Town very few were absent: The *Fuentes*, and all the rest that were suspected to be that Idols Favorites (little thinking that their God was brought from his Cave, and now lay hid in the Pulpit to shame them) came also to the Church. I commanded *Miguel Dalva* to be himself near the Pulpit, and to warn those *Spaniards* that knew the business, and some more *Black-Moors* his friends, to be also near the Pulpit-stairs.

Thus, Mass being ended, I went up to Preach; when I rehearsed the words of my Text, I perceived both *Spaniards* and *Indians* began to look one upon another, as not being used to Sermons out of the Old Testament: I went on, laying open this Command of God, for having no other gods before him, so that the Doctrine might seem to convince all that were there present, as well Saint-Wor-

shippers

shippers, as indeed that Idols Worshippers, if the cause of my Preaching upon that Subject had not diverted their eyes from themselves, to behold their own guiltiness of Idolatry, and to look only upon those who Worshipped a piece of Wood for a god, and not as they did for a Saint (which yet in my judgment are much alike.) After I had spoken what I thought fit, concerning that horrible Sin, and shewed that no creature could have the power of God (who was the Creator of all things) neither could do good or harm without the true living Gods Commission, especially inanimate Creatures, as Stocks and Stones, who by the hand and Workmanship of man, might have eyes, and yet were dead Idols, and not see; might have ears, and not hear; might have mouths, and not speak; might have hands, and not work, nor help and defend with them such as Worshipped them, and bowed down unto them. Thus having half finished my Sermon, I bowed my self down in the Pulpit, and lifted up the black, grim, and staring Devil, and placed that *Dagon* on one side of the Pulpit, with my eyes fixed upon some of the *Fuentes*, and others, who I perceived changed their colours, blush'd, and were sore troubled, looking one upon another: I desired the Congregation to behold what a god was Worshipped by some of them, and all to take notice of him, if any knew what part of the Earth was the Dominion of this god, or from whence he came, I told them that some had boasted that this piece of Wood had spoken, and Preached against what I had taught of Christ, and that therefore he was Worshipped by them for a god; and they had offered Money, Honey, and of the Fruits of the Earth unto him, and burnt Frankincense before him, in a secret and hidden Cave under the Earth, shewing thereby that they were ashamed to own him publicly; and that he lurking in the darkness of the Earth, shewed certainly that he belonged to the Prince of Darkness: I challeng'd him there in publick to speak for himself, or else by his silence to shame and confound all his Worshippers; I shewed them how being but Wood he had been made and fashioned by the hands of Man, and therefore was but a dead Idol. I spent a great deal of time arguing with him, and defying Sathan, who had used him as his Instrument, daring the Devil himself to take him from that place which I had confined him to, if he could; to shew what little power he or Sathan had against my Faith in Christ; after much arguing and reasoning, according to the shallow Capacity of the *Indians* there present, I told them that if their god had power to deliver him from that Execution which I had intended against him (which was, there publicly to have him cut in pieces and Burnt) they should not believe the Gospel of Jesus Christ; but if they saw no power in him against me, the weakest Instrument of the true living God, then I beseeched them to be converted unto that true God, who Created all things, and to embrace Salvation by his Son, the only Mediator and Saviour Jesus Christ, and to renounce and abjure from that time all Heathenish Idolatry of their Forefathers, assuring them for what was past I would intercede for them, and secure them from what punishment might be inflicted upon them by the President and Bishop; and if they would come to me I would spend my best endeavors, for the helping and furthering of them in the way of Christianity.

And thus concluding, without naming any person, I went down out of the Pulpit, and caused the Idol to be brought after me, and sending for an Axe, and

for two or three great Pans of Coals, I commanded him to be hewen in very small pieces, and to be cast into the Fire, and Burnt before all the People in the midst of the Church: The *Spaniards* cryed out joyfully, *Victor, Victor*; and others repeated, *Gloria à Nostro Dios*, Glory to our God: The Idolaters held their peace, and spake not then a word, but afterwards they acted most spitefully against me, and conspired day and night to get me at some advantage and to kill me; I writ to the President of *Guatalema*, informing of what I had done, and to the Bishop (as an Inquisitor, to whom such cases belong) to be informed from him what course I should take with the *Indians*, who were but in part yet discovered unto me, and those only by the relation of one *Indian*; from both I received great thanks, for my pains in searching the Mountain, and finding out the Idol, and for my zeal in burning of it. And as touching the *Indian* Idolaters, their Counsel to me was, that I should further inquire after the rest, and discover as many as I could, and endeavor to convert them to the knowledge of the true God, by fair and sweet means, shewing pity unto them for their great blindness, and promising them upon their repentance pardon from the Inquisition, which, considering them to be but new Plants, useth not such rigor with them as it useth with the *Spaniards*, if they shall fall into such horrible Sins: This Advice I followed, and sent privately for the *Fuentes* to my Chamber, and told them how merciful the Inquisition was unto them, expecting their conversion and amendment; they seemed somewhat stubborn and angry for that I had burned that god, whom not only they, but many others in the Town, and also in the Town of *St. John Sacatepeques*, did Worship; I used reasons to perswade them, no honor was due to it, as unto a God. But one of them boldly replied, *That they knew it was a piece of Wood, and of it self could not speak; but seeing it had spoken (as they were all witnesses) this was a Miracle whereby they ought to be guided, and they did verily believe that God was in that piece of Wood; which since the Speech made by it was more than ordinary Wood, having God himself in it, and therefore deserved more Offerings and Adoration than those Saints in the Church, who did never speak unto the People.* I told them, that the Devil rather had formed that speech (if any they had heard) for to deceive their Souls, and lead them to Hell; which they might easily perceive, from the Doctrine which I was informed he had Preached against Christ, the only begotten Son of God, whom the Father loveth, and in whom he is well pleased, and against whom he certainly would not speak in that Idol. Another answered boldly, *Our Fore-Fathers never knew what Christ was, until the Spaniard came into the Country; but they knew there were gods, and did Worship them, and did Sacrifice unto them; and, for ought they knew, this god of theirs belonged in old times to their Fore-Fathers, and theirs was the Old Religion, and Christians were Hereticks and Innovators.*

And thus (Sir) you see those same Arguments made use of by these Heathens, which the Champions of the Church of *Rome* take up against the Protestant Religion: For do they not call it an Innovation? Do they not, with these Heathens, plead Antiquity? Do they not call us Innovators, as these Heathens do the *Spaniards*; and with them again plead the Religion of their Fore-Fathers; and the Papists bestow the same Epithetes upon King *Henry* the Eighth, King *Edward* the Sixth, *Luther*, *Calvin*, and other Reformers from the errors of the Church

of Rome? You see, Sir, again, how these Idolaters in pleading for their Idol, plead just as Papists do, for Worshipping of Saints, which makes it impossible for a Papist to confute an Idolater: As Popery does also by this means prevent the Conversion of the Jews, who, however in former Ages much given to Idolatry, are now the greatest Sticklers against it of any People under Heaven.

Caco. Sir, I give you many thanks for these two Stories; I find my self much edified by them: the truth is, when you and I first met, I did not expect what I now find, and must confess to you two great Truths; the first, that I was inclining you know where, i. e. to Popery; the second, that your Discourses have made me as firm a Protestant as your self.

Ortho. I give God thanks, with all my heart, for this good progress; it shall be my Prayer that you may be happy both here and hereafter. Shall we now part?

Caco. With your good leave (Sir) let us continue a while together, for if I may not be too troublesome to you, I would let you know, what I heard urged by a Learned Papist, out of the Psalms, to maintain the Doctrine of Merit, and Intercession by Saints to God. Will you give leave, Sir? For else I should not dare to proceed.

Ortho. With all my heart (Sir,) I pray you go on.

Caco. The 1 verse of the 132 Psalm was quoted, the words are these, (Lord; remember David, and all his troubles.) as also the 10 verse of the same Psalm (For thy Servant David's sake turn not away the presence of thine Anointed.) He said this Psalm was composed after the Death of King David, and therefore concludes, that here the Prophet is made an Intercessor to God: I beg therefore your thoughts, as to this particular.

Ortho. You shall be obeyed; and I do conceive it no difficult matter to answer it; and thus I begin: In the first place, I know nothing to the contrary, but that this Psalm was composed by King David himself; and though this might serve for an answer, yet, for the present, we will suppose some body else was the Author of it, after the Death of King David.

All along in the Old Testament, we meet with many promises for future Times and Ages; the first promise was to Adam, immediately after his fatal Lapse, where the Messiah was first of all promised; and so from time to time, as the Church of God was in any affliction, it was supported by promises. It would be too long to insert all those promises here; whoever has an inclination to be well acquainted with those promises of God to his Church, let him be pleased to read the Old Testament, for the promise of the Messiah, and other benefits of inferior consequence; and the New Testament, for what concerns Christianity. King David (whom, in this Psalm, Rome's Stickler would make an Intercessor between God and Man) had many promises (as Adam, and others) made unto him, beneficial to the Church of God; therefore when the Church (or Servants of God) was in any streights, God was thereupon minded of his promises; not that God stood in need of these Memorandums; but hereby the Church, i. e. the Faithful Servants of God, did support themselves and their Holy Faith, with the remembrances of these promises of God to King David and others; and so we Christians are supported, in our greatest exigencies, with this promise of Christ to his Church, that the

the Gates of Hell shall not be able to prevail against it; and therefore whoever thinks these two Verses (the first, and the tenth) of this *Psalm*, to confirm the *Romish* Doctrine of praying to Saints, and making them Intercessors, is very much mistaken; for (says our Saviour) *Come unto Me* [this *Me* has an Emphasis in this place] *all ye that labor and are heavy laden, and I will refresh you*; in another place, says our Saviour, — *I will pray unto the Father for you*; what need we then to desire the intercession and mediation of any other than Jesus Christ, the Saviour, Mediator and Intercessor, of and for the whole World? And, as it is in the 130. *Psalm*, the last Verse, *And He shall redeem Israel from all his Sins*. — He it is only can do it, and not Saints or Angels, who are but our fellow Creatures, and did evermore refuse Worship and Adoration, wherever it was offered unto them; many instances of this we have both in the Old and New Testaments.

Caco. *I do confess I have very much trespassed upon your patience; one word more, Sir, and I have done; there is one thing urged by the Papists, which does a little weigh, and that is this; — the Papist urges thus against the Protestants, You (say they to the Protestants) do acknowledge that Papists may be Saved, i. e. that there is Salvation in our Church; we hold (says the Papists) that there is no Salvation out of the Pale of the Roman Church; therefore to be a Roman Catholick, as it is the best, so it is the safest Religion that is. — I beseech you, Sir, do not mistake me, I do not (I assure you) speak this as being of their perswasion, but to be better enabled by you to oppose our Adversaries, when they shall object to us this fallacious argument.*

Ortho. Sir, you shall not want what I can contribute to your satisfaction; and truly I think this may be easily answered; and I shall begin with a reply. I have heard of a very learned man upon this Subject, in a Disputation between him and a Papist; who being at his last shift, and forced to make use of your above-said Argument, answered thus, — Sir, says he, *do not condemn us for an excess of Charity towards you, and consider how want of Charity in you towards us may be laid to your charge another day.* And withall, take notice of this, that in the same manner those infamous Schismaricks, the Donatists, argued against St. *Austin* and the Catholick Church, taking hold of their Confession, that Salvation might be had in their Churches, which was not (said these Schismatics) to be had in a Catholick Church; thus did these wicked Schismatics conclude (with the Papists) their Religion to be the surest and safest; and so consequently, the best also: Doth not the King of *Assyria*, by his Servants, rant, and argue against good King *Hezekiah*, much at this rate, in the 2 of the *Kings*, and the 18 Chap. *Have any of the gods of the Nations at all delivered his Land out of the Hand of the King of Assyria? Where are the gods of Hamath, and of Arphad? Where are the gods of Sepharvaim, Henah, and Ivah? Have they delivered Samaria out of my Hand? Who are they Amongst all the gods of the Countries, that have delivered their Country out of my Hand, that the Lord should deliver Jerusalem out of my Hand?*

Caco. One word more (Sir) and I promise you I have done: Does not the Author of whom you quote the Story of the Speaking Idol, &c. express an aversion against, and relate some things to the prejudice of Arch-Bishop Laud, towards the Conclusion of his Book.

Ortho. I confess he does, and he is blame-worthy for it; but withal to be pity'd, if you consider his case aright; and thus it is; in his Infancy, with his Milk, he sucks in the *Roman* Religion, has his Education in Popish Countries, becomes a Priest, goes over an Emisarry into the *Indies*, for the advancing and propagating the *Romish* Religion: However, being a Man of Parts, and Learning, through all the Mists and Clouds of Error, he discerneth the unreasonableness first, and then the dangerous Tenets of the Church of *Rome*; but all this while, it is scarce much more than Break of day with him; he is but a Negative Christian, but a *Neophyte*; the *Roman* Religion he perceives is bad, but as yet knows little of the Protestant Religion: Thus endowed, he comes over into *England*, very little before our Civil Wars began; still troubled in mind, he goes over into *Italy* to *Rome*, where he thought, if any place could afford him satisfaction in the *Romish* Perswasion, there it must be; in that place he converses with Eminent Divines, who tell him strange Stories of the Arch-Bishop of *Canterbury* his great inclination to return to the *Roman* Church; This *Neophyte*, this doubting, wavering Christian, is told these falsehoods by these *Roman* Divines, to encourage him to go over an Emisarry into *England*, and there labour vigorously in the *Roman* Vineyard; the poor Man believes that which these men knew to be false; but this must be rumor'd, to gain *English* Proselytes, (you know, how much the Church of *Rome* allows of officious and beneficial Lyes) confirm those they have, and add Reputation to their Cause amongst the *English* Papists, [and observe (Sir) do not the Papists the same thing now? Do they not observe the same Method still, to the great dis-heartening His Majesties Protestant Subjects, so that the King and Parliament have been forced to take notice of their Insolencies?] Well, Sir, with this prejudice to the Protestant Church of *England*, and the Arch-Bishop, This *Neophyte*, this doubting Christian, comes over into *England*, where every innocent Ceremony, and the Liturgy of the Church of *England*, confirm in him the Belief of the *Italian* Falsehoods concerning the Arch-Bishop, &c. and by reason of that his perswasion, he proves as great an Enemy to the Church of *England*, as of *Rome*; and thus out of the Frying-Pan, or out of one Fire, he leaps into another; and so turns a new kind of Fanatick; and it often falls out, that out of one extreame, Men are apt to run into another; and therefore it often falls out, that when a Protestant turns Papist, he, for the most part, does throw himself into the Arms and Bosom of a Jesuite, and then sucks in all their wicked and abominable practices; as principles against the Sovereignty of Kings, Humane Society, and Moral Virtues, and the Dictates of Nature; a stout Champion of the Pope, and Court of *Rome*, (rather than the Church of *Rome*) against all Temporal and Civil Interests whatsoever, you may be sure such a Convert he proves; and truly, this is so natural to Man, in avoiding one Rock of danger and offence, to fall foul upon another; that if Men be not very wary and discreet, they can hardly avoid it: (thus when a Papist turns Protestant, he is apt to turn from being that, to throw himself headlong into all sorts of Enthusiastick phrensies, in opposition to Popery:) this was the case of this Author; for he was so fearful of the Rock of Popery, that he fell foul upon the Rock of Enthusiasm, and there made Ship-wrack of his Faith; and therefore waving that passage concerning the Arch-Bishop, and Monarchy, let us believe the rest concerning

cerning the Idol, &c. for he delivers them upon his own knowledge, being an Eye-witness, and not reports from others; and now, thus I have, Sir, I hope, answered your Scruple concerning this Author.

Caco. *I do confess, you have very fully; and now I will give you no further trouble at this time; yet, if it be not too troublesome to you, be pleased to let a small piece, of some two sheets of Paper, conclude our Discourse.*

Ortho. Name it. Sir, and you shall be obeyed.

Caco. *It is that which you shewed me lately; the Title of it is this: [An Answer to a Pamphlet, Entitled (The humble Apology of the English Catholics) written by a Royalist, before Christmas.]*

Ortho. I am ready to obey you, and thus I begin; and first with the Title, though I but repeat your foregoing words.

An Answer to a Pamphlet, Entitled [The humble Apology of the English Catholics,] Written by a Royalist, before Christmas, 1666.

Thuanus.

Miseros Principes quibus de conjuratione non creditur, nisi occisis.

IF the Author of the Apology could make good the beginning of his Discourse, I could very heartily turn Apologist for him and his Friends. He says aright (and the Devil spake true, when he cry'd aloud, that *Jesus was the Son of God*) that the Arms which Christians may use against Lawful powers, in their Severities, are only Prayers and Tears: Thus far he speaks like a Protestant, that is to say, a Primitive Christian; and it might have stood as a fair Character of his pretended Innocency, had he not foully bespattered it in the Sequel, with the Dirt he casts upon the face of Authority. But first, It would be considered what it is the Apologist would beat, upon his frequent Compellation of his Lords and Gentlemen; is it to draw them to a firm Combination with those of his *Roman* party, against all such as should question the innocency of his Carriage and Intentions? Nothing less, it seems, can satisfy or secure him, unless my Lords and Gentlemen, that is, the old constant Royalists, stand up for his Advocate, he must fall under the heavy censure of his greatest Adversaries, who (to complete the mischief and misery of it) are not only become his Accusers, but his Insulting Judges, as he complains.

And now it is high time for my Lords and Gentlemen to remember their often Vows to that party, and Renounce all further Conjunction with them that have been the cause of so great Calamity to the Nation, as he there tells them.

But is not this -- *Dauidæ & Imperæ?* and though they did not nip the Plant in the Bud, yet now being grown up, and not likely to answer them in the expected Fruits, they will endeavor so to dismember the parts, as may manifestly endanger the whole.

For what else mean those words, *Let it never be Recorded in Story, that you forgot your often Vows to us, in joining to them* (those insulting Judges, as he terms them before) *that have been the cause of so great Calamity to this Nation.*

(29)
Is not a Dis-union here manifestly endeavored? and that in direct contradiction to what was before protested, [far be it from Catholics to perplex Parliaments.] To reconcile this difference in the expressions, will well become the Apologist, before he answer the following Objections, which he makes his next task.

And here first he presents his Catholick Party, astonish'd even to admiration, at that Calumny above the rest, that their Principles are said to be inconsistent with Government, and they themselves thought ever prone to Rebellion; as if, because they account themselves the only Orthodox Christians, they must necessarily be very loyal Subjects at the least.

Indeed, If they could make good the former, we had reason to expect some compliance, as to the latter; seeing Religion hath its name from the *Religio à religando.* Connexion and strick conjunction it works in its Professors, as with each other, so in all with that government, and Governors under which they have their common protection. But how Orthodox and united Roman Catholics are in the grounds of their Belief (the main Ingredient in the Essence of Religion) hath sufficiently appeared in the Writings of many, who have unanswerably evinced the nullity of the *Romanists* Faith; whether ultimately resolved into their virtual Church, the Pope with his Conclave, as the Jesuites will have it; or into the representative Church, a General Council, as others will have it; or into both the former conjoyned, as others contend; or (*erranti nullus terminus*) into the new mode of Oval Tradition, as it is lately, and clamorously, urged by others, who abominate the former.

Yet though our Catholics do thus stagger in the Grounds of their Faith, are they not more firm in their Fealties and Loyalties? Surely their Principles are every way consisting with the Government under which they live.

Nothing less; and it will plainly appear, if we consider the Doctrine of their Church, and their frequent practice; to the former, much need not be said; that the Pope, the acknowledged Head of their Church, hath a plenary power to Excommunicate all Christian Kings that will not close with Papal Perswasion; and when they are Excommunicated, that they cease to be Kings; that their Subjects are absolved from all Fealty and Allegiance to them; yea, may take up Arms against them, and so murder them: All this is so notoriously known, that as no real Roman Catholick will deny, so it were needless to urge further proof of it; He that hath leisure may find enough of this, in *Alvarez*, *Mariana*, and others, that speak expressly enough at this rate; and hath it not been sufficiently verified in the Roman Catholics practice? 'tis well known, who encouraged one *Parry* to Murder Queen *Elizabeth*; what Pope it was that issued out his dreadful Excommunication, animating the Subjects of *England* against her; and, if you will allow of Cardinal *Perron's* positive Sentence, he will tell you, that that Doctrine which renders Kings indeposible, opens a gap to no less than Schism, and Heresie; and hereby, as if it were not only Lawful, but necessary, to suppress whatever they be, that will not Conform to the Popish Hierarchy.

He that should see a Sovereign Prince holding the Bason, whilst the Pope washeth his Hands; and another, no less Sovereign, holding his Stirrup (though unfortunately

*Becanus, Bellar-
mine, Rossius,
Molina, Campion,
Stapleton, &c.*

unately mistaken in the side,) whilst he mounts up on Horse-back; yea, he that should see that Bishop of *Rome* treading on a great Prince's neck, and abusing that of the *Psalmist*, for justification of his usurped power; *Super Leonem & aspidem*, &c. cannot but conclude, that, *Dominus Deus noster Papa* (as the Canonists stile him) will be Supreme Prince of the Christian World; and that all other Potentates must limit their Authority, and Jurisdiction, according to the measure of his *Placet*.

And now, the Premises considered, that upon the Popes excommunication, Kings cease to be such, and stand lawfully exposed to all insolencies of their Subjects, (as hath already appear'd,) I cannot but very much wonder, that the *Romanists* should be so angry with *Cromwel*, *Bradshaw*, and the rest of that hellish Crew, for Murthing our late Sovereign of Blessed Memory; were they not taught by those *Romish* Fathers, above cited, to Murther *Charles Stuart*, and yet not kill the King? I dare boldly say, that our late Republicarians have not one Tetter that is destructive to Civil Government, and the Sovereignty of Kings, that was not first broached by the *Romanists*, to whom we owe our late Confusions, which hath answered the Predictions of *Gondamore*, the *Spanish* Embassador, who, when he returned to *Spain*, gave out, that he had kindled a Fire in *England*, which would burst out Forty Years afterwards.

Not to insist upon those several disguises presented by the *Romanists*, in the late Troubles, under the habit of all sorts of Mechanick Artists, Soldiers and others; so to Preach up and foment the Rebellion, with our home-bred Sectarians; this may suffice to demonstrate how ill-consistent their Principles are with our *English* Government; and consequently how weakly they acquit themselves of that Calumny they complain of, even to Admiration; but the *Apologist* hath his other pretences, and will clear all Objections that may encounter him in his way; it will be necessary to take a brief view of them. And here, first, our Author accuseth us with a pretended Submission to Lawful Powers; begins then to boast how patiently their party did bear with the proceedings of the present Parliament; how they used no tricks and subtleties to nip their proceedings in the bud; (this is his expression,) and I would be glad to know what they could have done more than they did? what means he by this nipping in the bud? would he have another Gun-Powder Treason? to what purpose is all this enumeration of our several Kings, *Richard* the First, *Edward* Longshanks, *Edward* the Third, and *Henry* the Fifth, their Opinions of their Popish Subjects; in the first place, it may be said, that were not so clear-sighted, as Princes are in these days; that the Roman Writers were not altogether so insolent, plain, and positive against the Sovereignty of Kings, as now.

As for the *French* Kings, they did very roundly maintain their Rights and Sovereignties, having been sufficiently tormented by their Popish Subjects in the time of the League; that what the Jesuites were inventing to the prejudice of Kings, was by cunning and insinuation; Writing one thing, and making the *French* Kings believe another, as is usual with that kind of people.

As for the House of *Austria*, they have the greatest dependences upon the Pope imaginable, and the Pope hath a very great tie upon that House; for by their Incestuous Marriages, authorized by the Popes, they make it impossible for them to throw off the Authority of the Pope; for should they do so, all of the Household

Household would prove Bastards ; and now even in these our days, the present King of *Poland*, (in the life-time of his Brother, known by the name of Cardinal *Casimir*,) did Marry his said own Brothers Wife ; and this was the Policy of the Pope with our *Henry* the Eighth, in dispensing with his Marrying his own Brothers Wife, that he might have as great Dominion over the Kings of *England*, as of *Spain*.

As for the Authors branding this last Century, that what was perpetrated now, was never done before (as to *Mary* Queen of *Scots*, and Our late Sovereign,) I very much wonder at the Impudence of the Man, to mix these two actions ; the first was done by Lawful Authority ; for her being Queen of *Scotland*, did not bereave Queen *Elizabeth* of her Sovereignty ; and I have heard it averr'd by Learn'd and knowing Men, that the King of *Scotland* hath sate in an *English* Parliament in former ages, as a Peer of *England* ; and then no wonder, nor Injustice neither, that the Queen of *Scotland* suffered Death for her Treasons against the Queen. As for the latter, (the Murder of our late Sovereign of Blessed and Glorious Memory,) the action is without Example, such and so hainous a thing was never acted upon the Theatre of the World : And as I said before, so I will again, that the Murder of that good King may properly enough be said to be the abominable product of that accursed Doctrine of the Popes Infallibility, and his Sovereignty over Kings ; for those accursed Regicides, and Murderers of that Glorious King, did but a little alter the Argument ; for that Power which the Romanists lodged in the Pope, these wicked Miscreants placed in the People ; They had heard there was a Power above Kings, and instead of giving it to the Pope, they gave it to the Peoples Representative, and so sell that Great King, to the Conspiration of the whole World, and for a *Memento* to all Kings, to awake them out of their Lethargy, and be an Exhortation to them to Vindicate their Supreme Authority : We do all of us much commend the Fidelity of *Carlos Whitegrave*, and the *Penderels*, and *Huddleston* ; and this Author is much mistaken, if he think we wish any of them ill : We have said enough already to evidence, that they effected that glorious and happy action, (happy, I say, to these Nations,) through some other instigations, than the Principles of the Romish Religion ; they were led thereto certainly by a hand Divine, as well as assigned by it ; they carried *English* hearts about them at that time ; but if they will Apostatize, 'tis none of my fault, for my part, I am well content they be dispensed with, as a Mark put upon them for their miraculous preserving our Good King.

As for the stigmatized person, I must needs say for him, that he labored in the Vineyard before the last hour of the day, and was very ready, both with Hand and Pen, to promote the Interests of the King for his Restauration ; and therefore that word of reproach might well have been left out.

That we differ in Religion, is but too true ; and we dare as boldly as your selves appeal to the day of Judgement ; something, you say, we differ ; I say, very much ; else why does Your Church Damn ours ? But this is not a place, either to Dispute about Religion, or express wherein we vary ; We are assured our Religion is the best, free from Superstition, free from too much homeliness, God and the King are best served in our way ; Our Church is Monarchical as well as yours, but still with a Subordination to Our Sovereign, Temporal Prince ; what our great Ancestors

stors were, we shall not be ashamed to remember, nor the Conversion of *England* from Paganism, which possibly (as all the World besides Converted from the like Errors,) did retain some few Pagan Ceremonies, from which the Church of *England* was purified in the Reformation of *Edward* the Sixth, and Queen *Elizabeth*: He does well to put us in mind of *Romish* Persecutions; Are not we justified thereby, if we do the same to you? *France*, forsooth, is instanced, where the Reformed Religion is permitted; which I shall leave indifferent whether to attribute that toleration to their vast numbers, or to the innocency of their Tenets, not at all prejudicial to Kings: This I am sure, they own no Sovereign above their natural King; they have no Forreign Jurisdictions in their Spirituals, and as little in their Temporals; Let this be remembered, they assisted their King *Henry* the Third against his Popish Rebels, even after the Massacre at *Paris*; and *Henry* the Fourth, in his Siege of *Paris*, when the Duke of *Parma* reliev'd it. But as for the *French* King, he is no competent instance in this case; (had you singled out some *Trent*-Catholick, such our *English* Catholicks would be acknowledged,) there had been a fairer colour for your Argument. When you have found some *Roman* Catholick of the *Trent*-Persuasion, allowing the same favours to known Protestants, you may more plausibly plead for the like allowance; till when, by their Inquisitions, and such like entertainments of Protestants, they have prescribed the Law for other Princes towards those, that no less differ from them in matters of Religion. We will wave the Massacre at *Paris*, to come nearer home; What think you of the Massacre in *Ireland*? As a fore-runner of the *English* Troubles; Was not the Massacre and Rebellion in *Ireland* countenanc'd and own'd by a Popes *Nuncio*? Let us draw nearer to these times, and speak of what pass'd within this Twelve Months: Was not the Popes Bull an occasion of Cornet *Nangle*'s Rebellion, which had been as universal as the first, but that the *Romish* Party there wanted strength; the Author by mentioning the *French* King's kindness to the *French* Protestants, puts me in mind to affirm, he is much mistaken; for that King hath of late begun very much to Persecute them; he has taken from them most of their Churches, will not suffer them to Educate their own Children, and many other grievous punishments he does now inflict upon them; and it may well be suspected, he intends yet more against them, having already purged his Guards of all of their Belief.

The Author grows yet more Impudent, and Extravagant; for first, he goes about to Illegitimate Queen *Elizabeth*, and then bespatters the Fame of Our King *Henry* the Eighth; and by that, one may see where he has his Breeding, and where he learned to speak contumeliously of Kings.

You urge the Allegiance sworn to Queen *Mary*; and 'tis no such wonder, considering the Artifices and Power of the *Roman* Catholicks at that time: But all *Roman* Catholicks will grant, that Queen *Maries* Mother was King *Henry*'s Brothers Wife; yes, and it will be reply'd, that the Pope dispensed with the Marriage. He did so, but St. *John* the Baptist (whom Our Blessed Saviour Honours with so high a Testimony in the Gospel) would not have done it; He condemn'd the like Marriage in King *Herod*; and had he liv'd in those times, would have done no less in King *Henry*, though perhaps the Pope, like another *Herod*, would have

have cut off his Head for that bold affront; yet the Popes Power, though never so much severe in those times, could not then silence the suffrages of our Universties here, nor those in forreign parts, who joyntly affirm'd and confirm'd both the lawfulness, and necessity of King *Henry's* Divorce from his Brothers Wife; which doth sufficiently wipe off that filth the Author from his Impure mouth breaths out against that Queen of Glorious Memory: But King *Henry* the Eighth, it seems, is a great Eye-fore to you, and you will leave no place unsearch'd for some Stones of Reproach to throw at him; yet if you would be pleased to cast a serious Eye upon divers of your Popes, the chief Heads of your Church, (you may find a full choice, in the Ninth and Tenth Centuries, besides several others;) and when you have throughly perused the exact Symetry of their carriage and practices, (as described in some of your own Authors,) then turn your Eye upon King *Henry* the Eighth, and you will readily, I doubt not, conclude the Saint to be on his side; and making so bold with Princes, it would be a wonder, if Ministers of State did escape his Pen; and it may well be affirmed, that King *James* is wounded through *Cecyl's* side, or rather that wife King himself is deeply pierc'd; for may not one thus understand the *Apologist*? *Cecyl* is compared to *Ulysses*, and King *James* to *Cromwel*, the whole Parliament is likewise aspersed by him; and according to the opinion of the *Apologist*, God is mocked every Fifth of *November*; so that God himself cannot escape him neither.

He insists upon the merit of those of his Religion that ventured their Lives in the Quarrel of the late King of Glorious Memory; where this great merit lies, I cannot well understand: for these reasons; first, they were his subjects, and so they were in duty bound to fight for him; secondly, they were Persecuted by the Long Parliament, and that good King (upon pretence that he so much countenanced them) was Persecuted likewise for their sakes, and so they were constrained to stand by him, and for him, for their own preservation; and there is one of His Subjects of that Religion that stipulated, and they drive a bargain with the late King, before he would engage him. The Author would have us believe, that Dinner-Bells were mistaken for Mass-Bells: Do the Papists Dine at Six, Seven, or Eight of the Clock in the Morning? All their Insolencies, the Author would persuade us to attribute to the height of their zeal against Constables, or other Persons in Authority, formed against the King; when it is very well known, that during the Rebellion, when the late Rebels, *Cromwel*, *Bradshaw*, and the rest, were in humane appearance, confirmed in their Throne, none were better used, that went under the name of Cavaliers, than Papists; and now, since the happy Restauration of our Gracious Sovereign, many of these endeavor to strike in with the Phanaticks; desiring them to joyn with them, and they will take an order with the Episcopal Party: these are the men that so much boast themselves of their Loyalty.

As to the Burning of *London*, God reward them according to their demerit, that were the Authors of that Dismal and Execrable Fire; this is most certain, that the Papists rejoyce much in those sad Flames; and it is a common saying amongst them, That the burning of that City is a happinefs to the Kingdom, and hath cured it of the Rickets.

It is now time to draw to a conclusion, though perhaps some things in the Pamph-

let (being stuffed with many ridiculous passages) and little pertinent to the purpose, I have, for brevities sake, omitted to speak to.

For a Farewel, I will only add this to the Author; that if the Protestant assertors of his Majesties Right, had been as few as those he has set down in red Letters of his Party, he should have been imitated by me; but our Numbers are so vast, that many large Folio's would not contain them.

But instead of the Apologists Bloody List, take here an extract of some things out of the History of *Henry* the Fourth of *France*, written by *Hardouin de Peresix*, Bishop of *Rodez*, formerly Tutor to this *French* King *Lewis*; concerning the League in *France*, called by its Abettors, *The Sacred Union*; supported by Popes, and more especially by *Sextus Quintus*, and *Gregory* the Fourteenth, and entered into (by perswasion of the *Roman* Divines) by the Rebellious *Roman* Catholick Subjects of the two *Henries*, the third and the fourth; to oppose which, they were most chiefly assisted by their Protestant Subjects, who were always most ready to help them in time of extremity, and still proved their best and most Loyal Subjects.

On all hands little notice is taken of *Henry* the Fourth his Right to the Crown of *France*, because he was removed above the seventh degree of Blood from *Henry* the Third of *France*, beyond which there is no kindred as to private Succession; besides he was not of that Religion which was ever professed by the *French* Kings, ever since King *Clowis*, and consequently was incapable of wearing the Crown, and bearing the Title of *Most Christian*, &c.

Some *French* Divines, for the promotion of the League, and since approved by Pope *Sextus Quintus*, did maintain, That the Prince ought to be deposed, that did not to his duty; that power is only of God which is well regulated; otherwise, when it is ill ordered, it is not Authority, but Thievery; the words in the Original are thus,---
Qu'il ny à que la puissance bien ordonne qui Soit de Dieu, autrement quand elle est dereglee te n'est pas autorité, mais Brigandage, & qu'il est aussi absurde de dire que celui la Soit Roy, qui ne Soit pas gouverner, & qui est despourveu d'entendement, comme de croire qu'un aveugle puisse servir de guide, ou qu'une Statue immobile puisse faire mouvoir des hommes vivans.---

Then came News from *Rome*, that the Pope *Sextus Quintus*, who succeeded *Gregory* the Thirteenth, had approved the League, and, over and above, had thundered out his Bulls of Excommunication against the King of *Navar*, and the Prince of *Conde*, declaring them Hereticks, Relaps, Cheifs, Fautors, and Protectors of Heresie, and as such fallen into the Censures, and Penalties imported by the Laws and Canons; deprived them, and their Heirs, of all Lands and Dignities; and incapable to succeed to any principality whatsoever; and more especially to the Kingdom of *France*; absolving their Subjects from their Oath of Allegiance, with a command not to obey them.

When *Henry* the Fourth (then King of *Navar*) heard what the Pope had done against him, he sent presently to King *Henry* the Third, to complain thereof, and let him know that it concerned

Fol. 61. The Author writes thus concerning the succession of *Hen. 4.* to the Crown of *France*. 1584. year of our Lord.

Fol 66. a Popish Principle, concerning Kings. A. Dom. 1584.

Fol 68. Anno Dom. 1585.

Fol. 71. Anno Dom. 1585.

him,

him, more than himself; That he might well think, if the Pope took upon him thus, to determine of the Succession to his Kingdom, and declare a Prince of the Blood incapable of the Crown, he might afterwards proceed farther, and unthroned him, as here-tofore Pope *Zachary* had degraded *Childerick* the 3d.

Fol. 82. Anno
Dom. 1687.

The Pope gives to the Duke of *Joyeuse* all the King of *Navarr's* Territories.

Fol. 100. Anno
Dom. 1589.

Henry the Third is Excommunicated by Pope *Sextus Quintus*.

Fol. 101. Anno
Dom. 1589.

The Leaguers would have the Duke of *Mayenne* to take upon him the Title of King of *France*, which he refuses, but accepts another Title which they give him, to be Lieutenant General of the State and Crown of *France*, as if the Throne were empty. The Leaguers break the Kings great Seal, and make a new one; on the one side thereof, were the Arms or Escutcheon of *France*; and on the other, an empty Throne, with this Inscription about the new Seal [Charles Duke of *Mayenne*, Lieutenant of the State and Crown of *France*.]

Fol. 112. Anno
Dom. 1589.

Henry the Third being kill'd by a *Roman* Priest, called *Jaques Clement*, a *Jacobin*, those that did not oppose him, because he was a *Roman* Catholick, did believe themselves obliged to joyn with the Leaguers against the King of *Navar*, now King of *France*, by the Death of the foresaid King *Henry* the Third, because he was an *Hugonot*; for the Papiests of that Kingdom do hold, that none can be King of *France* that is not a *Roman* Catholick.

Fol. 139. Anno
Dom. 1591.

The reproaches of the *Parisians*, the instant desire of the Legate (whom the Pope had sent to countenance and uphold the concerns of the League) and the *Spanish* Cabal, oblig'd the Duke of *Mayenne* to give Battel to King *Henry* 4th. of *France*.

Fol. 152. Anno
Dom. 1590.

Paris being besieged by the *French* King, the Popes Legate forgot, and omitted nothing, that might encourage the *Parisians* to hold out; he consulted the Faculty of Divinity, and obtained from that Society, such Resolves against the *Bearnois* (for so was called by the Leaguers *Henry* the Fourth) as he thought good; the Legate caused several Processions, and all Officers took an Oath of Fidelity to the Holy Union; for so was the League called by its Abettors.

Fol. 182. Anno
Dom. 1591.

In the mean time *Sextus* the Fifth dies, leaving in the Treasury of the Church five Millions of Gold; to him succeeded *Urban* the Seventh, who dyed within 13 days; and to *Urban* succeeded *Gregory* the Fourteenth, who with very much zeal supported the League.

Fol. 185. Anno
Dom. 1591.

The King of *Spain* was seconded by Pope *Gregory* the Fourteenth in his Assistances to the Leaguers, who was much more eager and earnest, than the said King, for them; for notwithstanding all the Letters and entreaties from the Lord of *Luxemburg* (afterwards Duke of *Piney*) and other Princes and Lords, who continued with *Henry* the Fourth; and being deaf likewise to the Submissions and Remonstrances made to him by the Marquiss of *Pisani* (deputed by the Pope) he very hotly embraced the Interests of the League; he kept correspondence with the Sixteen, receiving Letters from them, and writing to them again: Moreover, the

These Sixteen,
were the chief A-
bettors of the
League in *Paris*

the Pope did prodigally lavish the Treasure left him by *Sextus Quintus*, to raise an Army of 12000 men, which he sent to succor and assist the League; the Command whereof he gave to Count *Hercules Sfondrati* his Nephew, (whom he made Duke of *Montmortion* at that instant, for the greater lustre;) and this Army was seconded by a Minatory, or Bull of Excommunication, against all Prelates that should assist King *Henry*, and sent this Bull by *Marcellin Londriane* his Nuntio, with a great quantity of Money to be distributed amongst the Sixteen, and other Chiefs of the Faction, in the Principle Cities of *France*.

The Parliament at *Tours* caused the Bull to be torn by the hands of the Common-hangman, and ordained Seizure of the Popes Nuntio: On the other side, the Parliament at *Paris* repealed this Decree, Ordaining that the Pope and his Nuntio must be obeyed.

King *Henry* receives Succors out of *England*, and from the Protestants of *Germany*, and then Besieges the City of *Roan*.

Fol. 191. Anno Dom. 1592.

King *Henry* turns Papist, and is absolved by the Arch-bishop of *Bourges*, in the Abbey-Church of *St. Denis*: Against the said Bishop the Pope is very angry, for absolving the King; and till he obtain it of the Pope, his Rebellious *Roman* Catholick Subjects refuse to obey him; neither would the Pope be perswaded to grant the King his Absolution, till his Majesty had, upon the matter, totally suppressed the League.

Fol. 211. 212.
213. An. Dom.
1593.

Jean Castel, a young Student educated by the *Jesuites*, attempts to kill the King, but by good fortune, only wounded him in the Face; whereby the Society of *Jesuites* are banished out of *France*; and their Scholar is executed, for this wicked and lewd Attempt.

Fol. 223. 224.
A. Dom. 1599.

King *Henry* the Fourth, is kill'd by *Ravilliac*, who never expressed any kind of sorrow or Repentance for so wicked a Fact; being perswaded he had done the Pope, and the Church of *Rome* a very acceptable Service; because he thought that King was Marching into *Germany*, to overthrow the *Roman* Catholick Faith there.

